

BALTĪ OR BHOṬĪĀ OF BALTISTAN.

The province of Baltistan now forms part of the Kashmir State. It is included in the Ladakh Wazarat of the frontier districts. In old times it was an independent State. In 1841 it was conquered by Gulab Singh, ruler of Jammu. About the same time the province of Purik was transferred from Ladakh to Baltistan.

Baltistan was already known to the Kashmir chronicler Śrīvara under the name of Little Tibet, and that denomination has continued to be used down to the present day. It is the Lokh Butun of the modern Kāśmīris. It is identical with the Little Poliu of the Chinese Annals.

The inhabitants of Baltistan are Tibetans with a strong admixture of Dard blood. They have embraced Muhammadanism. The Kashmir chroniclers call them Bhauttas. Compare Tibetan *bod-pa*, a Tibetan. Their language is closely related to the Tibetan of Tibet proper. In some respects, however, it represents a more ancient stage of phonetic development. On the other hand, it is almost devoid of tones, and in this respect it agrees with the Tibeto-Burman languages of Assam and Burma as against the dialects of Central Tibet.

In such and in many other characteristics Balti agrees with the dialect spoken in Ladakh. The Tibetan dialect of the province of Purik forms a link between Balti and Ladakhī. It will be dealt with immediately after Balti.

In the report of the last Census of Kashmir the term Balti apparently includes the languages spoken in Baltistan and Purik. In this Survey, however, it will be used to denote the dialect spoken in Baltistan proper, excluding the province of Purik to the west of the Suru River.

Balti is the prevailing language all over Baltistan. No local estimates of the number of speakers have been forwarded for the purposes of this Survey. At the last Census of 1901 Balti was returned from the following districts:—

Jammu	8
Srinagar	181
Ladakh Wazarat	121,302
Gilgit	9,187
TOTAL	130,678

This total, however, also comprises the speakers of Purik in the Kashmir State. The total population of Baltistan was 134,372.

AUTHORITY—

ADSTEN, H. H. GODWIN,—*A Vocabulary of English, Balti and Kashmiri.* *Journal of the Asiatic Society of Bengal*, Vol. xxxv, Part i, 1866, pp. 233 and ff.

Baltī has till now only been known through Mr. Godwin Austen's vocabulary. We do not know anything about the existence of local variations in the dialect. It is, however, probable that Baltī gradually merges into Purik and Ladakhī. The Gospels of St. Mathew and St. John, and also a treatise on the significance of the sacrifice, have been translated into the dialect by Mr. Gustafson, and printed in the Persian character at Lahore. Some old historical books in the Baltī dialect are still in the possession of the present Rājās. They are written in a peculiar character, which was perhaps invented at the time of the conversion of the Baltīs to Muhammadanism about 1400 A.D. The

Source: Grierson, G.A. 1909. Linguistic Survey of India, Vol. III. Calcutta: Superintendent of Government Printing.

orthography of the Persian alphabet used by Mr. Gustafson in his translations is based on this old character. He has been good enough to send me a specimen in the old character, which it will be of interest to reproduce in this place.

چا زير نه خدا س کھو ري بوہ ئی کھ جھیس

دوہ بیہ کھن کنن س شی دو پڑے کھونگ ر

ہر تنہ دود کھن خسون دود تھوب

نیک زیر پ کھوری بو چک بو شش

دیشے کھوس میول پور رگس

TRANSLITERATION AND TRANSLATION.

Chā	zernah,	khudā-si	khuri	bui-kha	chhes-luh	bya-khan	kun	mi	shi,
Chā	zerna,	khudā-si	khurri	bui-kha	chhes-lukh	b'ya-khan	kun	mi	shi,
What	say-if,	God-by	his	son-on	faith-sort	making	all	not	die,
do-patse	khong-lah	hrtane	duk-pi	khson-luk	thop-tuk,	zere,			
do-patso(-batseg)	khong-la	rtanne	duk-pi	khson-lukh	thop-duk,	zerre,			
that-from	him-to	faithful	being-ones-of	living-short	receive,	saying,			
khuri	bu	chik-bu	mins;	ditse	khosi	mi-yul-po-lah	rgas.		
khurri	bu	chik-bu	mins;	ditse	khosi	mi-yul-po-la	rgās.		
his	son	only-one	gave;	thus	him-by	men-land-to	liked.		

In the above the first line gives the literal transliteration, the second one the actual pronunciation, and the third the translation. The specimen, it will be seen, corresponds to the Gospel of St. John, iii, 16.

I am indebted to Mr. R. T. Clarke, I.C.S., for a version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Balti. They have been revised by the Rev. A. H. Francke, and the notes on the dialect which follow are based on them.

Pronunciation.—The vowels of open syllables are mostly long, and those of closed syllables short; thus, *mī*, *man*; *min*, is not. The final *a* of the article and of case suffixes is, however, short.

The Tibetan འ 'a' has always been dropped or else replaced by ཨ. Both have been transliterated *a*. In such connexions as *minduk*, classical *mi 'adug*, the 'a' is pronounced and transliterated as *u*.

The consonants are, broadly speaking, the same as in classical Tibetan. Soft consonants at the end of a syllable are always hardened; thus, *chik*, classical *gchig*, one; *rgyap-la*, behind. The Tibetan *g* often also becomes *kh*, i.e., the *ch* in German 'ach' or in Scotch 'loch.' This is especially the case when *g* is a prefix or is followed by another consonant. Thus, *khser*, classical *gser*, gold; *ltokhs*, classical *ltogs-pa*, hunger; *ltālukh*, classical *lta-lugs*, service; *khlang*, classical *glang*, bull, etc. The same sound also occurs in the borrowed word *Khudā*, God.

A corresponding soft guttural aspirant *gh* occurs in words such as *ghā*, classical *lnga*, five; *thag-ring*, classical *thag-ring*, far.

The consonant *r* when prefixed to another consonant often becomes *sh* or *s*; thus, *sta* or *rsta*, classical *rta*, horse.

Compound consonants, initial as well as final, which are so marked a characteristic of classical Tibetan, are also frequent in Balti. This latter dialect can even boast of some additional final compounds.

Suffixes.—In addition to the suffixes used in the declension and conjugation we may note *chan*, *khan*, and *chas*. *Chan* is used as in classical Tibetan to form possessive compounds; thus, *nyes-pā-chan*, sin having, a sinner; *an-chan*, power having, mighty. *Khan* and *chas* seem to be used in order to form participles and verbal nouns; thus, *rgā-khan-kun*, friends; *nyam-pō-yot-khan chi*, a servant; *stor-khan-pō*, lost; *yot-chas-kun*, goods; *gon-chas-kun*, robes. Compare the Ladakhi suffixes *khan* and *ches*.

Tones.—Balti does not appear to possess a marked system of tones. In this respect it agrees with Purik and Ladakhī.

Articles.—There is no definite article. The numeral *chik*, one, is often used as an indefinite article. It is then frequently shortened to *chī* or *chī*. Thus, *mī chik*, a man; *yul chī-la*, to a country.

Nouns.—Gender is only distinguished in the case of animate beings. It is denoted by using different words or by adding suffixes. Thus, *mī*, man; *bū-string*, woman; *khlāng*, bull; *bā*, cow; *khyī*, dog; *khyī-mō*, bitch; *ra-skyes*, he-goat; *rā*, goat, female goat.

Number.—There are two numbers, the singular and the plural. The plural is not marked when it appears from the context; thus, *khō-la kham skon*, him-on shoes put; *ngī atā-la nyampō-duk-khan mot-pō yot*, my father-to servant many are.

The usual plural suffix is *kun* or *gun*, all, which is often abbreviated to *ngun*, *un*. Thus, *bū-string-kun*, women; *khlāng-gun*, bulls; *gon-chas-kun*, robes; *atā-un*, fathers; *mī-un*, men; *khyī-un*, dogs.

Another plural suffix is *chōk*; thus, *yot-chas-kun-chōk*, goods, all goods.

Case.—The nominative and the accusative are not distinguished by means of suffixes. The nominative is used as the subject of intransitive verbs. The subject of transitive verbs, on the other hand, is put in the case of the agent. The suffix of that case is *s*; thus, *attā-s*, by the father.

The suffix of the dative is *la*; thus, *atā-la*, to a father; *atā-un-la*, to fathers. Instead of *la* we find *a* in *shiti-a*, direction-to, to. The suffix *la* is used in the same wide sense as in classical Tibetan; thus, *brok-la*, on the mountain pasture; *lam-thagh-ring yul chī-la*, to a distant country. The dative is sometimes also used as an accusative; thus, *ngas khōi phrū-la* . . . *t'angs*, I have beaten his son.

The suffix *la* is, moreover, sometimes also used to denote the agent; thus, *attā-la khurī phrū thong*, the father saw his son.

The suffix of the ablative is *nā*, corresponding to classical Tibetan *nas*. It is commonly used to form adverbs. Thus, *thag-ring-nā*, from a distance; *de-khā-nā*, thereafter. A common postposition of the ablative in the case of rational beings is *shiti-a-nā*, from the direction of. It is usually combined with the genitive. Thus, *atā chig-gī shiti-a-nā*, from a father.

The genitive is formed by adding the suffix *ī*, which supersedes a final *ā*. Thus, *yul-ī*, of a country; *att-ī*, of a father (*attā*). Note forms such as *chig-gī*, of one, from *chik*, one, where the final *g* has not been changed to *k*.

There are some few traces left of the old terminative; thus, *ok-tu*, under; *thur-u*, down; *dun-u*, *dun-uk*, before; *ya-r*, up.

The vocative is indicated by prefixing the interjection *lē*; thus, *lē attā*, O father.

Adjectives.—Adjectives do not differ from nouns in form. They usually precede, but sometimes also follow, the noun they qualify; thus, *mot-pō namzē*, much time; *nyampō-duk-khan mot-pō*, many servants. The particle of comparison is *batsek*; thus, *khōi phōnō khur-ri string-mō batsek rgōbong thonmō-yot*, his brother his sister-than more tall-is, his brother is taller than his sister. Adjectives are often qualified by adverbs such as *mā*, very; *mang-mō*, very much, and so forth.

Numerals.—The first numerals are given in the list of words. They follow the word they qualify, and postpositions are accordingly added to them and not to the qualified noun; thus, *mā chik-la*, man one-to.

Generic suffixes are used in two instances. Thus, *sorup chik-sā*, ring one-piece, a ring; *ra-bak-chi chik-sā*, goat-young-one one-piece, a kid.

'A half' is *phet*; thus, *dabal nyis nang phet*, two rupees and a half.

Pronouns.—The personal pronouns which occur in the texts are as follows:—

	I.	We.	Thou.	You.	He, she, it.	They.
Nom.	<i>ngā, ngā-ang</i>	<i>ngayā, ngan-tang</i>	<i>khiang</i> , respectful <i>yang</i> .	<i>khyetang</i> ; <i>khyen-tang</i> , respectful <i>yetang</i> .	<i>khō</i>	<i>khang, khōtang</i> .
Gen.	<i>ngī, ngarri</i>	<i>ngai</i>	<i>khyer-ri, yar-ri</i> .	<i>khyon-ti</i>	<i>khō-i, khur-ri, yer-ri</i> .	<i>khang-ngi</i> .

Ngayā, we, excludes, and *ngan-tang* includes the person addressed. *Yang* is used as an honorific form and perhaps also as a plural. It apparently corresponds to classical Tibetan *nyid-rang*, while *khiang* corresponds to *khyed-rang*, thyself, and so forth.

Other forms are regular; thus, *ngā-ang-la* and *ngā-la*, to me; *khō*, him; *khōe-nā*, him from, and so forth.

Demonstrative pronouns are *dī, diū, dō*, this; *dō-nā*, from this; *dē*, that; *dē-vi, dē-bi*, of that; *dē-b'ang-nā*, from them. An isolated form is *yā*, this, that. Compare Ladakhī *ā*, that.

Interrogative pronouns are *sū*, who? *chī*, what? *tsam, tsam-tsē*, how much? how many?

Indefinite pronouns are *sūsē*, anyone, lit. whosoever; *chang*, anything.

There are no relative pronouns. Relative participles are used instead. They precede the qualified noun in the genitive; thus, *ngā-ang-la ong-ma-yot-pī pō*, me-to coming-of share, the share that falleth to me; *ngā-la yot-pī yot-chas-kun*, me-to being-of goods, the goods that are mine.

Verbs.—The conjugation of verbs is, broadly speaking, effected in the same way as in classical Tibetan. The materials available are not sufficient to allow us to judge about the use of the various bases of verbs. It is probable that the past base is commonly used in all tenses, just as is the case in Ladakhī. The imperative is, however, often formed from a separate base.

There is apparently an incipient tendency to distinguish the person of the subject by means of suffixes added to the verb.

The verb substantive is formed from the bases *in, yot*, and *duk*. It is freely used in the formation of the finite tenses of other verbs.

Present.—The base of the present tense is identical with the root of the verb. The mere present base does not, however, occur in the materials available in other verbs than the verb substantive *yot*, am, art, etc. The usual present tense of finite verbs is a compound form. It is effected by adding suffixes to the present base. The common suffixes are *nuk, et*, and *at*, all various forms of the copula. Thus, *t'ang-nuk*, I, or we, strike; *shīt*, i.e., *shī-et*, I die; *zer-et*, he says; *ong-at*, he comes.

A present definite is formed by adding *yot* to the participle ending in *in*; thus, *tshō-in-yot*, he is grazing.

Past time.—The usual base of the past tense is formed by adding *s* to the present base. Thus, *zer-s*, said; *ong-s*, came; *t'ang-s*, struck. By adding the copula *et* or *at* to the past base a compound past is effected, which usually has the meaning of a perfect. Thus, *song-s-et*, went; *ngas b'ya-s-et*, I have done; *thobs-et*, is found; *khsons-et*, has become alive. A kind of perfect is also effected by adding *yot* to the conjunctive participle ending in *sē*; thus, *duk-sē yot*, having sat down is, has sat down, is sitting.

The participle ending in *pa*, *ba*, is commonly used as a past tense of auxiliary verbs. Thus, *yot-pa*, was; *in-pa*, was; *met-pa*, was not.

The suffix *pa* is also added to the form ending in *set* or to the present; thus, *t'ang-s-et-pa*, was striking; *song-s-et-pa*, have walked; *skang-at-pa*, filled, was filling.

A past tense can also be formed by adding *song* or *songs*, went, to the infinitive. Thus, *bakhston-b'ya-song*, is married, lit. marriage to make went.

Future.—The termination of the future tense is *uk*. Thus, *t'ang-uk*, I shall strike; *gik*, I shall go; *zer-uk*, I shall say.

Imperative.—Some verbs have a separate imperative base formed by changing the vowel *a* of the present base to *o*; thus, *t'ong*, strike, *t'ang-mō*, to strike; *zō*, eat, base *zā*.

In other verbs the present base, with or without the addition *shik*, is used as an imperative. Thus, *skon*, put on; *len*, take; *za-shik*, eat; *b'yas-shik*, make. *Shik* literally means 'once,' 'one time.' Compare the German idiom 'sich mal.'

Verbal nouns.—The usual suffixes of verbal nouns are *pō*, *bō*, *mō*, *pa*, *ba*, and *la*; thus, *yot-pō*, to be; *zer-bō*, to say; *t'ang-mō*, to strike; *tshō-la*, to feed. The suffix *chas* in *gon-chas*, cloth, has already been mentioned. Compare classical *gon-pa*.

Participles.—The suffixes *pa* and *ma* form relative and adverbial participles; thus, *shē-s-pa*, dead; *ong-ma-yot-pa*, coming-being, which will come. Compare the instances quoted under the head of relative pronouns. The suffixes *chas* and *khan* have already been mentioned above.

Conjunctive participles are formed by adding the suffix *ē* to the present or past base. Thus, *zer-rē*, saying; *khur-rē*, taking; *ong-s-ē*, having come; *khjong-s-ē*, having brought; *b'ya-s-ē*, doing.

Other participles and verbal nouns are formed by adding the ordinary case suffixes.

The ablative suffix *nā* is added to the conjunctive participle ending in *sē* and to the participle ending in *mā*. Thus, *song-s-ē-nā*, having gone.

The locative suffix *in* is added to the present base; thus, *tshō-in*, grazing; *ltokhs-in*, hungry.

The dative suffix *la* is used to form an infinitive of purpose; thus, *b'yā-la*, in order to make.

Passive voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the case of the agent in the subject. Thus, *thop-pa song-s-et*, to be found went, he is found; *ngā-ang t'ang-ma song-s-et*, me striking went, I am struck; *ngā-ang t'ang-ma gik*, me striking will-go, I shall be struck.

Causative.—There is one single instance of the classical causative formed by prefixing an *s*, viz., *s-kon*, make him put on, dress. Compare *gon-chas*, robe.

Negative verb.—The negative particle is a prefixed *mā* ; thus, *mā-rgal-ba*, did not pass; *met*, no; *men*, am not. The form *met* is usually added to the participle in *pa* or *ma* in order to form a compound negative. Thus, *min-pa-met*, *min-ma met-pa*, did not give. There are no instances in the texts of a negative imperative.

Interrogative particle.—The formation of interrogative sentences is the same as in the Ladakhī dialect.

Order of words.—The usual order of words is subject, object, verb. The object may precede the subject when it is followed by the suffix *la*. The genitive precedes the governing word. Adjectives and pronouns usually precede the noun they qualify, while numerals follow it. Adverbs are put immediately before the verb, or at the beginning of the sentence.

[No. 1.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

0 TIBETAN.

BALTI DIALECT.

(BALTIKISTAN.)

(R. T. Clarke, Esq., I.C.S., and Rev. A. H. Francke.)

Mi chik-la phrū nyīs yot-pa. Dē-bcáng-nā tsun-tsē-vō-s atā-la zers,
 Man one-to children two were. Them-from younger-by father-to said,
 'lē atā, ngā-ang-la ong-ma-yot-pī pō min.' Atā-s khur-ri
 'O father, me-even-to coming-being-of share give.' Father-by his
 yot-chas-kun khong-la rgos. Mot-pō namze-ik mā-rgalba, tsun-tsē phrū-vō-s
 possessions them-to divided. Much time-a not-passed, little child-by
 khur-ri yot-chas-kun khur-rē, lam thagh-ring yul chi-la bēs
 his possessions carrying, way far country one-to journey
 b'yas. Yang khur-ri yot-pī yot-chas-kun chōk tshan-nu-na zhargading zadpa
 made. And his being-of possessions all night-in enjoying end
 b'yas. Khur-ri yot-chas-kun chhams-pī zhuk-la, yā anchan zanushikan chi
 made. His possessions finishing-of after, there mighty famine one
 song. Khō shagargō song-s. Khō yā yul-li phyuk-pō shiti-a
 went. He needy became. He that country-of rich-man before
 nyampo-yot-khan-la duk-s. Dē phyuk-pō-s khō khur-ri phak-kun tshō-a
 servant-like lived. That rich-man-by him his swine feed-to
 tshas-si-khā yakh-s. Dē-khā-nā that-kyi-khā khoskhating-ngi-khā sō-sē, ltō-a
 field-of-on sent. There-after gladly husks-of-on living, belly
 skang-at-pa, phag-na tshoghs b'ya-sē, yang sū-si khō-la chang
 filled, swine-with like done-having, and any-one-by him-to anything
 min-ma-met-pa. Dē-khā-nā khō-la shang ong-sē, zers, 'ngi atā-la
 giving-not-was. There-after him-to sense come-having, said, 'my father-to
 nyampō-duk-khan mot-pō yot; khong-is zō-sē drang-sē
 servants many are; them-by eaten-having filled-being
 lus-et. Ngā-ang ltoghs-in shiit. Ngā-ang ati shiti-a song-sē,
 is-spared. I-even hungering die. I-even father-of before gone-having,
 zer-uk, "lē atā, yar-ri phyoks nang ldan-chuk-khan-ni shiti-a ngā-ang
 say-shall, "O father, thy direction and Creator-of before I-even
 nyes-pa-chan song-s-et. Yar-ri phrug-gi phrō-la yak-pō ngā-ang byurmō
 sinner became(went). Thy children-of company-to place-to I-even worthy

yot-khan chi men. Ngā-ang yar-ri nyampō-yot-khan-kun-nang drē-sē yok.”’
being one not-am. I-even thy servants-all-with mixed-having place.”’

Dē-i zhuk-tu khur-ri ati shiti-a ongs. Thagh-ring-nā
This-of after his father-of before came. Distance-from

atā-la khur-ri phrū thong, atā-la gyot-lukh ongs; bgyug-gin
father-to his child saw, father-to compassion came; running

song-sē-nā, phrū brang-barla sdam-s; yang bā b'yas. Phrū-si
gone-having, child breast-between collected; and kiss made. Child-by

atā-la zer-s, 'lē atā, ngā-ang yar-ri shiti nang ldan-chuk-khan-ni
father-to said, 'O father, I-even the-of before and Creator-of

shiti-a nyes-pa b'yas-et; yar-ri phrū in zer-bō, ngā-ang byurmō men.
before sin did; thy child am to-say, I-even worthy not-am.'

Dē-khā-nā atā-s nyampō-yot-khan-kun-la zer-s, 'mā l'aghs-mō
That-after father-by servant-all-to said, 'very good

gonchas-shik khyong-sē-nā, khō-la skon; yang sor-up chik-sā khōi
robe-one brought-having, him-to put; and ring one-piece his

phranzuk-la bor; hlam khō-la skon.' Yang atā-s zers, 'zā-shik,
finger-on place; shoe him-to put.' And father-by said, 'cat,

thung-shik, that-khā b'yas-shik; ngi shi-pi bū khson-s-et; stor-khan-pō
drink, merry make; my dead son alive-became; the-lost-one

thop-s-et.' Khong that-khā b'yā yakh-s.
found-is.' They merry to-make began.

Khō-i tshar-mō phō-nō taps-si-khā yot-pa. Khō ong-sē, nang-a
His elder brother field-of-on was. He come-having, house-to

shiti-a thon-ma-nā, rtshes nang harib-bi skat khō-lā kō.
before reaching-after, dance and clarinet-of sound him-to understood.

Shiti-a duk-khan-kun-ni-nā chik-la, 'ong,' zer-rē khyong-sē, tris, 'dīu
Before being-all-of-from one-to, 'come,' saying brought-having, asked, 'this

chī rgā-mō in?' Shiti-a-duk-khan-bō-s khō-la zers, 'yar-ri
what joy is?' Before-being-by him-to said, 'your

phō-nō lokh-sē thon-pi gron b'yas, atā-s chī
brother returned-having arriving-of feast made, father-by what

zer-ba-na, khō lokh-sē rdong-ngō-na thon-pi phari.' Khō-la
saying-if, he returned-having safety-in arriving-of for.' Him-to

phuk-sē-nā, nang-ljongs mā zhuk-s. Di-u phari khōi atā phirol
anger-having-come-after, inside not entered. This for his father outside

byung-sē, khō-la jū-phul b'yas. Khō-si tam-lan atā-la lzokh-s, 'ngā-ang
appeared-having, him-to entreaty made. Him-by answer father-to returned, 'I-even

dī-tshē mot-pō lōc yang-la lta-lukh b'yas. Ngā-ang nam-sang yar-ri hukum
these many years you-to service made. I-even never your order

chaks-pa-met; nga-ri rgā-khan-kun-nang drē-sē, rgā-mō byā-la, ngā-ang-la
broken-not-have; my friends-with mixing, joy making-for, me-even-to
 rabak chi chik-sā min-pa-met. Dō-in-na-sē dō-sē khyer-ri bū-la
kid one one-piece gavest-not. But now your son-to
 gron b'ya-s-et; dē bū-si yot-pī yot-chas-kun rtsē-khan-kun-nyampō
feast madest; that son-by being-of property-all dancers-with
 chham-chuks.' Atā-s bū-la zers, 'lē bū, ngā-la yot-pī yot-chas-kun
finish-caused.' Father-by son-to said, 'O son, me-to being-of property-all
 khyer-ri in, rgā-mō byā-yot-pō byur-mō in-pa; chā-zerba-na, khyer-ri shis-pī
thine is, joy to-be-made proper is; what-say-if, thy dead
 phō-nō yang khson-s-et; stor-khan-pō, thop-pa song-s-et.'
brother again alive-became; the-lost-one, found became.'

PURIK.

The province of Purik formerly belonged to Ladakh, but was transferred to Baltistan after the Dogra war, 1834-42. According to the conceptions of the Ladakhis it extends from the Zoji pass to Bod-Khorba. The dialect called Purik is spoken from Mulbe to Dras.

It has not been described by any authority, and no estimates of the number of speakers are available. At the last Census of 1901, Purik was included under the head of Balti.

Purik is closely connected with Balti and Ladakhī, and it can best be described as the connecting link between the two.

Pronunciation.—Final *a* is long if it occurs in the base of a word, and short if it occurs in a termination; thus, *mā*, mother; *la*, to. The ablative termination *nā* seems to have a long *ā*. This *ā* has been derived from an old *as*.

R as a prefix is pronounced as in Ladakhī, with a guttural sound. Also the other *r* corresponds to Ladakhī *r*.

Final *gs* and *ks* are liable to be pronounced *gk* or *kk*, respectively. A similar sound can be observed in Ladakhī. Thus the word *Ladvags* is often pronounced *Ladakkk*, and this pronunciation gave rise to the spelling Ladakh. Tones do not play any rôle in the dialect, though they are probably used to a certain degree.

Prefixes and Suffixes.—Prefixes are mainly pronounced in the same way as in Balti and Ladakhī. *R*, *l*, and *s* prefixes are distinctly pronounced; *g*, *b*, and *d* prefixes are often pronounced as *r* or *s*; thus, *rgyab*, behind; *ltova*, belly; *skad*, language; *reches-pa*, classical *gches-pa*, dear.

The prefix *a* is used in nouns of relationship as in Balti and Ladakhī. Thus, *a-tā*, father; *a-mā*, mother; *a-chē*, elder sister; *a-nē*, wife.

The suffix *khan* is used as in Balti and Ladakhī. Thus, *ltsang-khan*, beggar; *yong-khan*, coming, etc.

Article.—There is no real definite article. The suffix *pō* or *pa* is used as a kind of article, as is also the case in Balti and Ladakhī; thus, *nor-pō*, property, substance; *phyug-pō*, rich man; *serdup-pō*, ring. In all these cases the *pō* corresponds to the emphatic article of Ladakhī. Compare the remarks under the head of verbal noun, below.

The numeral *chik*, one, is used as an indefinite article. Thus, *mī chik-la*, to a man; *yul chig-a*, to a country. It occasionally takes the form *chī*. Thus, *ngari yong-khan-chī*, my coming, my share.

Nouns.—There is no grammatical gender. The natural gender is distinguished by using separate words or by adding suffixes such as *phō* and *pō*, male; *mō*, female. Thus, *khyi*, dog; *khyi-mō*, bitch; *ŷyā-phō*, cock; *ŷyā-mō*, hen.

Number. The usual plural suffix is *gun* as in Balti and Ladakhī; thus, *dugs-mī-gun*, servants. It often occurs in the form *un*. Thus, *stā-un*, horses; *dugs-mī-un*, servants. *Tshang-kā*, all, is also used as a plural suffix.

Case.—The various cases are formed in the same way as in Balti and Ladakhī.

The nominative and the accusative do not take any suffix. The nominative is used as the case of the subject with intransitive verbs. Thus, *mī chik-la bū-tsā nyis yot-pin*, man one-to two sons were. The subject of a transitive verb is usually put in the case of the agent. This latter case is formed by adding *is* or, after vowels, *s*. Thus, *attā-s gron ŷyā-s*, the father made a feast; *khō-s zer-s*, he said.

The suffix of the dative is *la*. Thus, *mī chik-la*, to a man. It is often also used to denote the object, as is also the case in Ladakhī; thus, *khō-la rdungs*, beat him.

The dative suffix often takes the form *a*, as is also the case in Ladakhī. Thus, *bātshā-va*, to a king; *nang-a*, inside.

The suffix of the ablative is *nā*; thus, *atā chik-nā*, from a father. *Nē*, which also occurs, seems to be a loan from Ladakhī; thus, *sū-i-khā-nē*, from above whom, from whom?

The suffix of the genitive is *i*; thus, *at-i*, i.e. *atā-i*, of a father.

The suffix of the locative is *na* and perhaps sometimes *nang*; thus, *rzhung-na*, inside. The dative is often used instead; thus, *khang-ma-a*, in the house.

There are only a few traces of the terminative. Thus, *dē-r*, there. In most cases the dative is used instead, as is also the case in Ladakhī.

Other relations are indicated by means of postpositions. Such are *dun-la*, *shi-ti-a*, before; *rgyab-na*, behind; *khā*, on; *khā-nē*, from; *par-la*, from; *phī-a*, for sake; *nyam-pō*, with.

Adjectives.—Adjectives are formed as in Ladakhī and Balti. The suffixes *khan* and *chan* form possessive adjectives. Thus, *ltsang-khan*, beggar; *rīn-chan*, value-possessing, dear. The suffixes *pa*, *ba*, *pō*, and *mō* are used as in Ladakhī and other connected forms of speech. Thus, *bar-pa*, middle; *ryyal-ba*, good; *chhū-pō*, great; *l'agk-mō*, good.

The adjective precedes the qualified noun in the nominative; thus, *tsun-tse kū-tsā*, the little son; *kar-pō stā*, the white horse. *Mang-mō*, much, many, sometimes precedes and sometimes follows the noun it qualifies. Thus, *mang-mō khā*, much anger; *zhak mang-mō*, many days.

Mā, much, and *man-na*, if it is not, are often prefixed in order to form an absolute comparative and superlative. Thus, *mā nor-ō*, better; *man-na nor-ō*, better, best.

The particle of comparison is *basang*, i.e. 'perhaps *bas-yang*, from also; compare Ladakhī *sang*. Thus, *khuri phō-nō khuri ā-chē basang thon-mō duk*, his younger brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. They follow the word they qualify. There are no traces of generic particles. Note *phet-ang sum*, two and a half, as in Ladakhī.

Pronouns.—The following are the personal pronouns:—

<i>ngā</i> , <i>ngā-rang</i> , I.	<i>khyod</i> , <i>khye-rang</i> , <i>ye-rang</i> , <i>ya-rang</i> (= <i>nyidrang</i>), thou.	<i>khō</i> , <i>khō-rang</i> , he.
<i>nga-s</i> , <i>nga-reš</i> (= <i>ngarang-is</i>), by me.	<i>khye-rī-s</i> , <i>khye-rang-is</i> , <i>ya-rang-is</i> , by thee.	<i>khō-s</i> , <i>khō-rang-is</i> , <i>khur-is</i> , by him.
<i>ngā-la</i> , <i>ngā-rang-la</i> , to me.	<i>khyod-la</i> , <i>khyed-la</i> , <i>khye-rang-la</i> , <i>ya-rang-la</i> , to thee.	<i>khō-la</i> , <i>khō-rang-la</i> , to him.
<i>ngī</i> , <i>nga-rī</i> (= <i>ngarang-i</i>), my.	<i>khye-rī</i> , <i>khye-rang-i</i> , <i>ya-rī</i> , thy.	<i>khō-i</i> , <i>khō-rang-i</i> , <i>khur-i</i> , his.
<i>nga-chā</i> , I and they.	<i>khue-chā</i> , <i>khyen-tang</i> , you.	<i>khō-tang</i> , <i>khong</i> , they.
<i>nga-tang</i> , I and you.	<i>khye-cha-s</i> , <i>khyen-tang-is</i> , <i>khyen-ti-s</i> , by you.	<i>khon-tang-is</i> , <i>khong-is</i> , by them.
<i>nga-cha-s</i> , <i>nga-tang-is</i> , by us.	<i>khye-che</i> , <i>khyen-tang-i</i> , <i>khyen-ti</i> , your.	<i>khon-tang-i</i> , <i>khon-t-i</i> , their.
<i>nga-chī</i> (= <i>nga-chag-gī</i>), <i>ngi-ti</i> (= <i>nged-kyi</i>), our.		

Ngā and *ngā-rang*, I, are apparently used without any difference. The final *rang* in *ngā-rang*, *khye-rang*, *khō-rang*, means 'self.' It is used alone in *ngari atē bū-tsa-s rang-i āchē-nang bag-ston b'ya-s*, my uncle's son-by his own sister-with wedding made.

Demonstrative pronouns are *dī*, *dō*, *dū*, *dī-u*, this; *ē*, *dē*, that. A plural form is apparently *dē-rayang*, they.

Interrogative pronouns are *sū*, who? *gā*, which? *chī*, what? *chī-la*, why? *tsam*, *tsamtsē*, how many?

Indefinite pronouns are formed from the same bases; thus, *sū-ang*, anyone; *chang*, anything.

There are no relative pronouns. The interrogative pronouns are sometimes used instead, in connexion with participles. Thus, *yul-la chī yot-pa*, country-in what being, all that is in the country; *gā bū-tshā rgyal-ba song-na*, which son good going-if, the son who is going to turn out well; *gron sū-i l'agk-mō chhā-na*, feast whose good going, he whose feast is becoming good; *nga-rī chī yot-khan-pō*, my what being, all that is mine. The suffix *na* added in some of these examples corresponds to the *na* which is used in relative clauses in Ladakhī.

In *nga-rī yong-khan-chī*, mine is coming what, what is to be my share, *chī* is probably the indefinite article.

Verbs.—The verb substantive is formed from the bases *in*, *yot*, and *duk*. All those bases are also used as auxiliary verbs.

The base alone is sometimes used as a present; thus, *in*, am, art, is, and so forth; *yot*, is; *son*, he is alive. Usually, however, *et* or *duk* is added; thus, *chhēt*, i.e. *chhā-et*, I go; *rdung-duk*, I strike.

A compound present is formed by adding *duk* to the participle in *in*; thus, *dug-gin-duk*, he lives; *chhe-n-duk* (= *chhā-in-duk*), he goes.

The past base is formed by adding *s*; thus, *b'ya-s*, did; *rdung-s*, struck. The vowel *a* of the base is changed to *o* in *zo-s*, ate, base *za*.

A compound past tense is formed by adding the verb substantive to the past base. Thus, *yong-s-et*, has come.

The present is sometimes also used to denote the past especially with intransitive verbs, as is also the case in Ladakhī; thus, *thop*, he is found.

A compound past is also formed by means of the suffix *pa*. It is by origin a participle, and the verb substantive can therefore be added. Thus, *yot-pa*, was; *yot-p-in*, was; *zer-et-pa*, he said; *zē-et-pa*, he ate; *rgos-uk-pa*, it was necessary; *shī-s-pa*, he had died; *rdung-s-et-pa*, I had struck; *rdung-duk-s-pa*, I was striking.

The suffix *ma* is used instead of *pa* in *tang-ma met-pa*, did not give.

Forms such as *shī-sē yot-pa*, having died was, he had died, of course also occur.

The future is formed by adding *uk*, or, after nasals, also *nuk*. Thus, *zer-uk*, I shall say; *tang-nuk*, I shall give.

The imperative is often the mere present or past base. Thus, *duk*, be; *rdung-s*, strike. As in Ladakhī an *o* is substituted for the *a* of the base; thus, *zō*, eat; *tong*, give; *longs*, get up.

The suffixes *shik* and *ang* are sometimes added; thus, *sd'yak-shik*, prepare.

Verbal nouns.—The tense bases, with or without the suffixes *pa*, *chā* and *chas*, are used as verbal nouns. Thus, *yot-pa*, to be; *zer-ba*, to say; *rdung-chas*, to strike; compare also *ltammō*, a spectacle.

Participles.—The verbal nouns are also used as participles. Thus, *rohes-pa*, beloved; *tang-ma met-pa*, giving was not, he did not give.

A suffix *khan* is used to form present and past participles. Thus, *yong-khan*, coming; *tsang-khan*, begging, beggar; *yongs-khan-pō*, come-having-the, he who came.

Adverbial and conjunctive participles are formed by adding the suffixes *sē* and *tē*; thus, *shē-sē*, dying; *that-tē*, gladly. *Ē* is sometimes used in the same way. Thus, *zer-rē*, saying. Such forms are occasionally also used as verbal nouns. Thus, *zer-rē-nā*, saying from, having said; *logh-s-ē-nā*, returned-having-from, having returned. On the other hand, the verbal noun can also be used as a conjunctive participle. Thus, *drang-s-pa*, having filled; *mā zer-ba*, not saying.

Passive voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the suffix of the agent. Thus, *stor-s-et-pa*, he was lost.

Causatives are formed by means of the prefix *s*. Thus, *s-kon*, put on. As in Ladakhī it is, however, more common to add the auxiliary *chhuk-chas*; thus, *khō yong-chhuk*, make him come.

The negative particle is a prefixed *mā*. Thus, *mā song*, he did not go; *mā zer-s*, he did not say. As in Ladakhī, *mā* is probably used instead in the present and future tenses. Compound negative tenses are formed by adding *met* and *man*; thus, *tang-ma met-pa*, giving was-not, did not give.

The interrogative particle is *ā* as in Ladakhī; thus, *khō yong-ed-dā*, does he come?

Order of words.—The usual order of words is subject, indirect object, direct object, verb. In *dā-u mul-pō khō-la tong*, this rupee him-to give, the direct object is put before the indirect one for the purpose of emphasizing it.

For further details the specimens which follow should be consulted. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. A list of Standard Words and Phrases will be found on pp. 140 and ff. I owe the specimens to the kindness of the Rev. A. H. Francke.

[No. 2.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

PURIK DIALECT.

SPECIMEN I.

(Rev. A. H. Francke, 1906.)

(PURIK.)

Mi chig-la bū-tshā nyis yot-pin. Dē-rayang-nā tsuntsē-s atā-la zer-s,
Man one-to sons two were. Them-from the-little-by father-to said,
 'lē atā, nga-ri yong-khan-chī nga-rang-la tong.' Dē-kha-na khō-s nor
 'O father, my coming me-to give.' Thereafter him-by riches
 sgō-sē tang-s. Yang zhak mang-mō mā song-sē, dē rgyab-na
divided-having gave. And days many not going, that after
 tsuntsēs sak mal-chik b'yas-sē yang thagh-ring yul chig-a drul-s;
little-by all place-one done-having and far country one-to went;
 yang dē-khā hleb-sē khō-s khuri nor-gun zō-stē
and there arrived-having him-by his riches-all eaten-having
 skyal-s. Sak tsar-ba-na dē yul-nang mang-mō zan-skön song.
toasted. All finishing-from that country-in much food-dearth went.
 Khō-rang ltsang-khan-la gyur-song. Dī-u yul-li phyug-pō chig-gi bis-ba
He beggar-to turned. This country-of rich-man one-of servant
 dug-s. Khō-s khu-ri zhing-la tshō-a-la tang-s. Khō-s phag-gis
lived. Him-by his field-to pasture-for sent. Him-by swine-by
 zas-pō that-tē zē-et-pa, amao sus-ang tang-ma met-pa. Dē-khā-nā strang
eaten gladly ate, but anyone-by giving not-was. Thereafter sense
 logh-sē-nā zer-s, 'nga-ri att-i shitia tsam-tsig las-mī yot
returned-having said, 'my father-of before how-many work-men are
 ltō-a drangs-pā zos-sē hlag-ma sak-sē khur-ed. Ngā-rang
belly filling eaten-having remainder gathered-having carry-off. I
 ltoghs-pa-la shī-et. Ngā-rang lang-sē att-i dē-r chhōk, yang
hunger-with die. I arisen-having father-of there-to will-go, and
 khō-la zer-uk, "lē attā, nam-yang ya-ri dun-la nyes-pa b'ya-s,
him-to will-say, "O father, heaven-and you-of before sin did,
 dā ngā ya-ri bū-tshā zer-ba byor-va met. Ngā-rang ya-ri las-mī chik
now I your son to-say worthy not-am. Me your work-man one

tshoghsē zhog." Dē-kha-nā langs-sē khu-ri att-i shitia song.
like place." *Thereafter arisen-having his father-of before went.*
 Yang darang thagh-ring-la yot-pa, khō-rang thong-sē, 'ē sū in-tshug?'
And yet far being, him seen-having, 'that who is?'
 sam, yang langs-sē rgyuk-s skyen-jugs tang-s yang mik mang-mō
thought, and arisen-having ran embrace gave and kiss many
 tang-s. Bū-tshā-s khō-la zer-s, 'lē attā, nga-res nam-yang ya-ri dun-la
gave. Son-by him-to said, 'O father, me-by heaven-and your-of before
 nyes-pā b'ya-s. Dā ngā ya-ri bū-tshā zer-ba byor-va met. Attā-s
sin did. Now I your son to-say worthy not-am. Father-by
 khu-ri dugs-mī-gun-la zer-s, 'mā norbō gonchas phyung-sē khō-la
his house-man-all-to said, 'very rich cloth taken-out-having him-to
 s-kon, yang khu-ri lag-pa-a serdubs-pō tog, yang rkang-ma-la kabsha
make-wear, and his hand ring fasten, and feet-to shoes
 s-kon. Yang zōsē ltanmō bok; nga-ri di-u bū-tshā shī-sē
put-on. And eating merriment make-will; my this son died-having
 yot-pa, yang son; stor-s-et-pa, yang thop.' Dē-kha-nā khong rgā-mō.
was, and lives; lost-was, and is-found.' Therefrom they merry
 dug-s.
were.

Dē wakhs-la khu-ri chhō-pō bū-tshā sa-khyat-la yot-pin. Yang khō
That time-in his great son field-in was. And he
 khang-ma-nang nyē-mō hleb-sē hlū nang rtsees tshor. Khō-s
house-with near reached-having song and merry-making heard. Him-by
 dugs-mī chik-la, 'yong,' zer-rē tri-s, 'di-u chī-in?' Khō-s khō-la
house-man one-to, 'come,' saying asked, 'this what-is?' Him-by him-to
 zer-s, 'khye-ri phō-nō yong-s-et, yang khye-ri attā-s chho-pō gron
said, 'your brother-younger come-is, and your father-by big feast
 b'ya-s, chī-phī-a zer-na khō rdē-mō sen-mō-nang thun-s.' Yang khō-la
gave, what-for ask-if he nice health-in met.' And him-to
 mang-mō khā yong-s, dū-i-phī-a khuri attā phistā-a yong-s khō-la sgrol-sē,
much anger came, that-for his father outside came him-to flattering,
 'nang-la yong,' zer-s. Yang khō-s attā-la jawāb zer-s, 'lō mang-pō dugs-mī
'inside come,' said. And him-by father-to answer said, 'years many servant
 tshoghsē ya-ri las b'ya-s. Ngā-ang ya-ri tam-pō-la nam-sang men mā-zer-na-yang,
like your work did. I-also your order-to ever no not-said-although,
 nga-s zhak chig nga-ri yadō-phrō-pa-nang nyam-pō ngom-uk-pā phī-ā
me-by day one my helpmates-with together merry-making-of for
 ya-ris ngā-la rī-gū chik-chik mā tangs. Ya-ri diu bū-tshā uleb-na-ang
you-by me-for kid one-one not gave. Thy this son arriving-when-also

gron b'ya-s; khō-s khu-ri nor lōli-mō nyam-pō dug-sē zo-s.' Attā-s
feast gavest; him-by his riches harlots with sat-having ate.' Father-by
 khō-la zer-s, 'lē bū-tāhā, khye-rang ngā-rang-na nyam-pō zhak-dang duk-duk;
him-to said, 'O son, thou me with daily art;
 yang nga-ri chī yot-khan-pō khye-rang-i yot. Amāo ltan-mō nang
and my what substance thine is. But merriment and
 that-chuk-pa rgos-uk-pa. Chī zer-ba-na, Khye-ri dī-u phō-nō
pleasure-causing proper-was. What say-if, Thy this younger-brother
 shī-s-pa, yang son; stors-et-pā, yang thop.'
died-had, again was-alive; lost-was, again was-found.'

[No. 3.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

PURIK DIALECT.

SPECIMEN II.

A STORY OF A KING.

(Rev. A. H. Francke, 1906.)

(PURIK.)

Bāt-shā yot-tshug. Bāt-shā-va bū sum yot-tshug. Yot-pa-chig-na
King was. King-to sons three were. Being-of
 ohhō-pō bū rin-chan nang rhes-pa yot-tshug. Bāt-shā zer-et-pa, 'lē bū,
eldest son dear and beloved was. King said, 'O son,
 'khar rzhung-na sak khye-rang-la tang-nuk.' Zer-rē-na tshang-ka-a khu-ri
palace midst-in all thee-to give-will.' Said-having all-to himself-of
 shitiā yong zer-rē khyong-s. Bāt-shā-s zer-s, 'lē būtshā-gun, askyē-la
before come saying brought. King-by said, 'O son-all, to-morrow
 khyenti-s gron sd'yakh-shik. Gā būtshā rgyal-ba song-na khar yul
you-by feast prepare. Which son good turns-out-if palace country
 rgyal-chhas dō-la tang-nuk.' Bū-tshā tshang-ka khun-ti dug-sā dug-sā song.
kingdom him-to give-will.' Sons all their house-to house-to went.
 Bar-pa yang chhō-po nang-a song-sē gron sd'yakh-s. Tsuntsē.
Middling and eldest inside gone-having feast prepared. Little
 bū-tshā khu-ri nang-a-ang song-sē kokol song-sē nyal-s. Khō-i
son his inside-to-also gone-having sorry gone-having slept. His
 chōchō-s tri-s, 'khye-rang chī-la ko-kol song? Khyc-rang sū-a chang
lady-by asked, 'thou what-for sorry gone? Thou anyone-to anything
 mā-zer-ba nyal-s.' Rgyal-pō-i tsunts bū-tshā-s zer-s, 'lē chōchō, ngā-lā
not-said-having liest-down.' King's youngest son-by said, 'O wife, me-to
 dī-ring rgyal-pō-s moi-s, 'kbyen-tang ā-chō-nō tshang-ka-s
to-day king-by said, 'you elder-brother-younger-brother all-by
 askyē-la ngā nang ngī drag-pa-zhan-ma chihemī-tsuntsē-la mī-yul-la chī
to-morrow me and my noblemen-other old-young-to man-country-in what
 yot-pī zā-snā sak sd'yakh-sē gron tong. Gron sū-i l'agh-mō
being food-different all prepared-having feast give. Feast whose good
 chhā-na dō-a ngī nor-zan khar rgyal-chhas thob-duk.
goes-if him-to my riches-food palace kingdom will-be-got.'

FREE TRANSLATION OF THE FOREGOING.

There was once a king, who had three sons. The eldest son was dear and beloved by him, and he said to him, 'O son, I will give you all that is in my palace.' He then summoned all his sons and said, 'O sons, prepare all of you a feast for to-morrow. I will give the palace, the country, and the kingdom to him who turns out best.'

The sons returned to their houses, and the two eldest ones began to prepare the feast. The youngest son also went home, but went to bed full of sorrow. His wife asked him, 'why are you sorry? You have gone to bed without speaking to anybody.' The king's youngest son said, 'O wife, to-day the king said to us, "you should all, the eldest as the youngest, to-morrow give a feast to me, and my officials and dependants, young and old, having prepared all the food of the country. My property, palace, and kingdom shall be his whose feast is best."''

LADAKHĪ.

The province of Ladakh, which is now included in the Ladakh Wazarat of Kashmir, has often been called Great Tibet, as opposed to Little Tibet or Baltistan. This name was known to the chronicler Śrīvara, and also to the Chinese annalists, who call Ladakh 'Great Poliu.' It is the Boḍ Butun of the modern Kaśmīris. The Tibetans call the province La-dwags and Maṅ-yul. Originally it belonged to Tibet, but in the tenth century it became an independent kingdom. From the end of the 17th century Ladakh was under commercial contract with Kashmir. In 1834 it was invaded by the troops of Gulāb Singh, ruler of Kashmir, and was soon after added to the Kashmir State.

The prevailing population of Ladakh are Buddhists of Tibetan race. According to Dr. Stein, the Zoji La pass, on the high road from Srinagar to Dras and Ladakh, is the ethnographic watershed between Kashmir and the territory of the Bhauttas, i.e., the Tibeto-Burman population of Baltistan and Ladakh.

The language of Ladakh is usually known under the name of Ladakhī. At the last Census of 1901 it has been returned under the head of Budhī. It is also understood by most Baltīs and Purik people.

The total population of Ladakh at the Census of 1891 was 28,274. The corresponding figure at the last Census of 1901 was 31,620. No local estimates of the number of speakers of Ladakhī, the principal language of the district, have been forwarded for the purposes of this Survey. At the last Census of 1901, the number of speakers was as follows:—

A. Spoken at home—		
Ladakh (Budhī)	29,716
B. Spoken abroad—		
Assam	7
Punjab	62
Punjab States	21
		90
TOTAL		29,806

AUTHORITIES—

Ladakhī has been incidentally dealt with in several works on Tibetan in general. They will be found mentioned in the introduction to Tibetan. The list which follows registers the works dealing with Ladakhī alone which I have come across:—

- RAMSAY, H.,—*Western Tibet: a practical Dictionary of the Language and Customs of the Districts included in the Ladak Wazarat.* Lahore, 1890.
- MARX, K.,—*Three Documents relating to the History of Ladakh.* *Journal of the Asiatic Society of Bengal*, Vol. lx, Part i, 1891, pp. 97 and ff.; Vol. lxiii, Part i, 1894, pp. 94 and ff.; Vol. lxxi, Part i, 1902, pp. 21 and ff.
- SANDBERG, REV. GRAHAM,—*Hand-book of Colloquial Tibetan. A practical guide to the language of Central Tibet.* Calcutta, 1894. Part iii contains vocabularies, Ladakī, etc.
- FRANCKE, A. H.,—*Die Respektsprache im Ladaker tibetischen Dialekt.* *Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. lii, 1898, pp. 275 and ff.
- " *Ladakhī Songs, edited in co-operation with Rev. S. Ribbach and Dr. E. Shave.* Leh, 1899-1902.
- " *A Collection of Ladakhī Proverbs.* *Journal of the Asiatic Society of Bengal*, Vol. lxix, Part i, 1900, pp. 135 and ff.
- " *Second Collection of Ladakhī Proverbs.* Leh, 1903.
- " *Sketch of Ladakhī Grammar.* In co-operation with other Moravian missionaries. *Journal of the Asiatic Society of Bengal*, Vol. lxx, Part i, 1900, Extra No. 2. Calcutta, 1901.
- " *Ladakhī Songs.* *Indian Antiquary*, Vol. xxxi, 1902, pp. 87 and ff., 304 and ff.
- " *Kleine Beiträge zur Phonetik und Grammatik des Tibetischen.* *Zeitschrift der Deutschen morgenländischen Gesellschaft*, Vol. lvii, 1903 pp. 285 and ff.
- " *A Language Map of West Tibet with notes.* *Journal of the Asiatic Society of Bengal*, Vol. lxixiii, 1904, pp. 362 and ff.

The Lamas of Ladakh are able to read the literature written in classical Tibetan.

Language and Literature.

Classical Tibetan is also, with some modifications, used in writing by the educated classes. The Rev. A. H. Francke has translated the Gospel of St. Mark into the Ladakhi dialect, and he has also published a series of popular texts in the dialect. The orthography is, in such works, not in exact agreement with the spoken language, but has been adapted to the usage of classical Tibetan. The same is the case with the specimens forwarded for the purposes of this Survey, viz., a version of the Parable of the Prodigal Son and a popular tale, and, further, a list of Standard Words and Phrases. They have all been prepared by the Rev. S. Ribbach of Leh, and they are printed as I have received them. The remarks on Ladakhi which follow are based on Mr. Francke's Ladakhi grammar and only occasionally draw from the materials prepared by Mr. Ribbach.

The dialect of Ladakh is not the same all over the district. Our information about the local variations is, however, rather scanty. The dialect of Khalatse and of Lower Ladakh generally has preserved some old features which have been lost in the Leh dialect. Thus the genitive is distinguished from the case of the agent, and several words have preserved more ancient forms. Compare *sbyar-chas*, Leh *zhar-ches*, to stick to; *thoras*, Leh *thore*, to-morrow.

Mr. Francke distinguishes three sub-dialects of Ladakhi, viz.,—

1. The Sham dialect spoken from about Hanu in the west to a line midway between Saspola and Basgo in the east;
2. The Leh dialect, to the east of Sham, and stretching eastwards almost so far as Sheh;
3. The Rong dialect to the east of the Leh dialect.

The Tibetan spoken in Zangskhar agrees with Rong; only the north-western districts show traces of the Sham dialect. In Rubshu, on the other hand, a form of Central Tibetan is spoken.

The difference between these minor dialects is principally one of pronunciation. Compare the table which follows :—

Written form.	Sham.	Leh.	Rong.
<i>Sgam</i> , box	<i>Sgam</i> .	<i>Gham</i> .	<i>Gham</i> .
<i>Sbaste</i> , secretly	<i>Sbaste</i> .	<i>Vaste</i> .	<i>Vaste</i> .
<i>Skampo</i> , dry	<i>Skampo</i> .	<i>Skampo</i> .	<i>Hampo</i> .
<i>Ohospin</i> , made	<i>Ohospin</i> .	<i>Ohospin</i> .	<i>Chofin</i> .
<i>Bya</i> , bird	<i>Bya</i> .	<i>Ja</i> .	<i>Ja</i> .
<i>Phyogs</i> , side	<i>Phyogs</i> .	<i>Ohhogs</i> .	<i>Ohhogs</i> .
<i>Brag</i> , rock	<i>Brag</i> .	<i>Drag</i> .	<i>Drag</i> .
<i>Phrugu</i> , child	<i>Phrugu</i> .	<i>Thrayu</i> .	<i>Thrugu</i> .
<i>Grangmo</i> , cold	<i>Drangmo</i> .	<i>Drangmo</i> .	<i>Drangmo</i> .
<i>Khrims</i> , right	<i>Thrims</i> .	<i>Thrims</i> .	<i>Thrims</i> .

The dialect described in Mr. Francke's grammar and in the ensuing remarks is that of Leh. I shall only in one or two places make some remarks on the state of affairs in other dialects of Ladakh.

Pronunciation.—The vowels are the same as in classical Tibetan. They are long when final, and short in all other cases. The final *a* of case-suffixes and the article is likewise short; thus, *la*, to; *na*, in; *pa*, article.

Soft consonants are hardened at the end of words; thus, *mik*, eye. They are, however, preserved before case-suffixes; thus, *nig-gi*, of the eye. In other positions they are generally pronounced as in English. Occasionally they are, however, hardened in imitation of the Lhasa dialect.

The aspirated hard consonants are pronounced as the corresponding unaspirated letters in English. The corresponding unaspirated letters are pronounced as in Tibet without any admixture of an aspiration. They preserve the hard sound when they are preceded by a prefixed or superadded letter in classical Tibetan, whether this preceding letter is pronounced or not, and when they are followed by a *y*. Thus, *tang-ches*, classical Tibetan *gtong-ba*, to give; *ka*, classical *bka*, word; *sta*, classical *rta*, horse; *kyir*, round; *kyong-po*, hard. In words such as *nga-tang*, we, the initial *t* is preserved by the preceding syllable, or *t* belongs to the base of the pronoun.

In other cases an initial hard consonant is apt to be softened. Thus, *kab-sha*, shoe, becomes *gabsha*; *kram*, cabbage, becomes *dram*; *pagbu*, brick, becomes *bagbu*, and so forth.

This latter rule is not observed in borrowed words or in the case of the consonants *ch* and *ts*.

The consonant *ng* is pronounced as the *ng* in English 'song.' Final *ng* is dropped in the Rong dialect of the upper-most Indus valley.

R is pronounced as in Hindōstānī. When preceding another consonant its pronunciation is somewhat modified so that it resembles the guttural French or German *r*. *R* and a following *k* or *g* (if not followed by *y*) assumes the sound of *ch* in German 'loch.'

When *r* follows another consonant it is very weakly sounded, somewhat like the English *r*. It does not coalesce with the preceding consonant as in Tibet. Thus, *drug*, six; *kabra*, a herb. The more we advance towards the west, the more distinctly is the *r* pronounced. When we proceed eastwards, it gradually becomes more apt to coalesce with the preceding consonant and form a cerebral.

The consonant *b* between two vowels or preceded by *ng*, *r*, *l*, and *b* is pronounced like English *v*.

Compound letters are the same as in classical Tibetan. Several prefixed letters are, however, silent. Thus, *ka*, classical Tibetan *bka*, word. The pronunciation of others is modified in various ways.

The prefixes *r* and *s* are often interchanged, and both are often substituted for *b*, *d*, and *g*; thus, *rtags* and *stags*, present; *sgam* and *rgam*, box; *bde-mo* becomes *rde-mo*, nice; *rgos*, classical *dgos*, necessary; *stam*, classical *gtam*, speech, and so forth. *Sh* is sometimes substituted for *r* and *s*; thus, *shkang-ling* instead of *rkang-ling*, flute.

Prefixes before *l* become *h*; thus, *hla*, classical *gla*, wages; *hleb-ches*, classical *sleb-pa*, to arrive, and so forth.

In Rong and Leh *br* and *gr* become *dr*; *pr* and *kr* become *tr*; *phr* and *khr* become *thr*. *B*, *p*, and *ph* coalesce with a following *y* to, 'palatal. These rules are not observed in Lower Ladakh, so far as the labials are concerned, and the labials are retained before *y* in Leh if *e* or *i* follows, *y* being, in that case, dropped.

S or *r* and a following *ch* become *sh*; thus, *nyis-chu* becomes *nyi-shu*, twenty. Similarly *r* and *s* coalesce with a following *j* to *zh*, with a following *ts* to *s*, and with a following *dz* to *z*.

A mute consonant is often dropped before *r*, and a preceding *s* then often becomes *sh*; thus, *ra*, classical *dgra*, enemy; *shra*, classical *skra*, hair.

A final *l* is often dropped; thus, *slal* becomes *le*, name of the capital of Ladakh; *rgya-po* instead of *rgyal-po*, king, etc.

An *n* is often added after final vowels. Thus, *nye-mo* and *nyen*, near; *me-tok* and *men-tok*, flower.

Aspirated hard letters are often softened within a word or between vowels; thus, *a-je* instead of *a-chhe*, elder sister; *a-gu* instead of *a-khu*, husband.

Nasals are often interchanged; thus, *ngul* and *mul*, silver; *khronpa* and *khrompa*, well; *rmilam* and *nyi-lam* dream, and so on. The two latter forms are both derived from *rmyi-lam*, and the remaining doublets would probably be easily explained if we knew more about pre-classical Tibetan.

In the Rong dialect of the upper Indus valley a prefixed *r* and *s* coalesce with a following *p* and *k* to *f* and *h*, respectively; thus, *yangspa* becomes *yafa*, fun; *ngyogspa* *gyogfa*, quick; *skad* becomes *had*, voice; *rkang-dung* becomes *hangdung*, trumpet, and so forth. Similarly *rg* and *sg* become *kh*, and *sb* and *rb* become *v* in Rong and Leh. In the Zangskar dialect a prefixed *r* or *s* coalesces with a following *t* or *d* to *th* and *dh* respectively; thus, *thong*, classical *stong*, thousand. Compare the table above.

Tones.—Like Balti and Purik, Ladakhi is generally speaking devoid of tones. A few tones can, however, occasionally be observed. Thus, *zhag*, day, is pronounced in a low, *sha*, meat, in a high tone.

Articles.—There are no definite articles. The numeral *chik*, one, is used as an indefinite article. The form *chik* is used after words ending in *g*, *d*, and *b*; it becomes *shik* after *s* and *zhik* in all other cases. Thus, *zhag-chik*, a day; *las-shik*, a work; *phe-zhig*, some flour. In Khalatse the article is pronounced *chik* after *g*, *d*, *b*, and *n*, and *zhik* after vowels.

The suffix *po* or *bo* can be added to most nouns. It apparently only emphasises the meaning. Thus, *mik-po*, the eye; *i she-ma-bo*, this lady.

Nouns.—Gender is distinguished as in other connected dialects by using different words or by adding suffixes. Thus, *mi*, man; *bo-mo*, woman; *khyi*, dog; *khyi-mo*, bitch, and so forth.

Number.—There are two numbers, the singular and the plural. The plural is not indicated when it appears from the context. The usual plural suffixes are *kun*, *tshang-ma*, *tshang-ka*, *sak*, all; *mang-po*, many; *khachik*, several, some, and so forth.

Case.—The mere base, without any suffix is used as a nominative and an accusative.

The subject of transitive verbs is put in the case of the agent, which is formed by adding *s*, or, after consonants, *is*; thus, *mang-po-s*, by many. Instead of *s* we sometimes find *si* and *sis*; thus, *eme-si zer-s*, grandfather said.

The case of the agent, however, is only formed in the way just described in Khalatse and Lower Ladakh. In the dialects spoken in Leh and Upper Ladakh, on the other hand, the case of the agent does not differ from the genitive and is formed by simply adding *i*; thus, *kho-i zer-s*, he said. Such a form occurs in one place in the specimens prepared by Mr. Ribbach.

In Lower Ladakh the dative is occasionally used instead of the case of the agent; thus, *nga-la tshor-song*, I heard. Compare Balti.

The suffix of the dative is *la*, or, in ordinary conversation, usually *a*, before which a final consonant is doubled. The dative is used to denote various relations of time and place. Thus, *Le-la chha-rug*, he goes to Leh; *ngä lag-la*, in my hand, and so forth. It is sometimes also used as an accusative; thus, *khyi-s mi-la tham-s*, the dog bit the man.

The suffix of the genitive is *i*, as has already been remarked; thus, *rgyal-po-i khar*, the king's castle. The suffix *i* coalesces with a preceding *a* to the sound *ä*; thus, *amä phi-la*, for the mother's sake. After vowels, however, the genitive suffix is sometimes *si* instead of *i*; thus, *Ishe-si khang-pa*, Ishe's house. A final consonant is doubled before the suffix *i*; thus, *miggi*, of an eye.

The suffix of the ablative is *nas*, which in Leh is pronounced *nä*. Thus, *i-nä*, from this; *zhing-nä*, from the field; *khang-pa-nä*, from the house. The ablative is also used to denote the material of which a thing is made, and in Leh it often has the meaning of a locative; thus, *sa-nä*, of earth; *a-nä*, there, and thence.

The locative and the terminative are usually replaced by the dative. The old locative suffix *na* occurs in postpositions such as *nang-na*, within, in. Old terminatives are *a-ru*, de-ru, there, thither; *i-ru*, here; *shan-ma-ru*, to the other; *tshang-ma-ru*, to all; *id-du* (*bor-ches*), (to keep) in mind.

Other relations are indicated by means of postpositions, which are usually added to the genitive. Such are *dun-nä*, from the presence; *chhoks-nä*, from the direction; *nang-nä*, out of; *nang-na*, within; *nang-la*, into; *kha-nä*, through, by; *kha*, on, upon; *täa*, near; *dun-la*, before; *dang*, with; *phila*, for. In Lower Ladakh many of these postpositions are added to the base. Some postpositions govern the ablative; thus, *lo mang-po-nä pharla*, from many years.

Adjectives.—Adjectives usually follow the word they qualify; thus, *sta rgyalla*, a good horse. When the adjective precedes the qualified noun, it is put in the genitive; thus, *dambä chhos*, the holy religion; *lod-di thrims-la*, according to Tibetan custom; *duk-chan-ni rul*, the poisonous snake.

This is especially the case in some certain phrases, and with adjectives denoting nationality or such as are formed by means of the possessive suffix *chhan*.

Adjectives do not usually change for gender. Sometimes, however, the male suffixes *pa*, *po*, and the female suffixes *ma*, *mo*, are added. Thus, *rgyal-po rgad-po*, the old king; *rgyal-mo rgad-mo*, the old queen.

Comparison is effected by adding *sang* to the compared noun, which is then often put in the genitive; thus, *ngä khang-pa i khang-pä sang rgyalla yot*, my house this house than good is.

Numerals.—The first numerals are given in the list of words. Where more than one form is given, the last one represents the pronunciation, *P² Leh*.

Numerals follow the noun they qualify.

'Half' is *phet*; thus, *phet-ang druk*, five and a half.

I have not found any instances of the use of generic particles in the materials available.

Pronouns.—The usual forms of the personal pronouns are as follows:—

<i>nga</i> , <i>nga-rang</i> , I.	<i>khyot</i> , <i>khyo-rang</i> , <i>nye-rang</i> , thou.	<i>kho</i> , <i>kho-rang</i> , <i>khong</i> , he, she, it.
<i>ngä</i> , <i>nga-rang-ngi</i> , my.	<i>khyod-di</i> , <i>khyo-rang-ngi</i> , <i>nye-rang-ngi</i> , thy.	<i>khoi</i> , <i>kho-rang-ngi</i> , <i>khong-ngi</i> , his, etc.
<i>nga-zha</i> , we, <i>i.e.</i> I and they, <i>ngatang</i> , we, <i>i.e.</i> I and you.	<i>khyo-zha</i> , <i>nye-zha-rang</i> , you.	<i>kho-gun</i> , <i>khong(-kun)</i> , they.
<i>nga-zhä</i> , <i>ngat-i</i> , our.	<i>khyo-zhä</i> , <i>nye-zha-rang-ngi</i> , your.	<i>kho-gun-ni</i> , their.

'Self' is *rang*, genitive *rang-ngi*, own.

Demonstrative pronouns are *i*, this; *a*, that, which precede, and *di*, this; *de*, that, which generally follow the word they qualify. Instead of *de*, we often find *dena*, or, in the Rong dialect, *deka*. When used alone, the demonstrative pronouns commonly take the suffix *bo*; thus, *i-bo*, this; *dena-bo*, the same.

Interrogative pronouns are *su*, who? *ga*, which? *chi*, what?

There are no relative pronouns. The interrogative pronouns are sometimes used instead; thus, *ga-bo-la thad-na de nen-shik*, take what you like; *nga ga-ru thad-duk de-ru chhen*, I shall go where I please. If the relative sentence qualifies, and is not itself the representative of, the subject, object, or an adverbial adjunct of the principal sentence, the interrogative pronouns cannot be used. Relativity is in such cases expressed by means of relative participles, *i.e.*, by the genitive case of the present or past participle followed by the qualified word. Thus, *dik-pa cho-khan-ni mi-la rdung-duk*, wrong doing-of man beat, I beat the man who does wrong.

Verbs.—Verbs are conjugated in the same way as in classical Tibetan. Only a few verbs can be used in a transitive as well as in an intransitive sense. Thus, *ngä thuk-duk*, I touch; *nga thuk-duk*, I meet.

Some tense suffixes show a preference for certain persons. Thus, forms such as *cho-ruk*, does; *cho-song*, did, are more commonly used in the third than in the first and second persons. Forms such as *cho-at*, do; *chos-pin*, did, on the other hand, are comparatively seldom used in the third person. On the whole, however, the various persons are not distinguished, and every tense suffix can be used for all persons.

Verb substantive.—The verb substantive has the bases *duk*, *in*, and *got*. They are freely used in the formation of the tenses of other verbs. The forms *at* (Lower Ladakh *et*) and *ok* which are used in the same way, probably also contain various verbs substantive.

Present time.—The present base can always be found by rejecting the termination *ches* of the verbal noun. Thus, *tang-ches*, to give, present base *tang*.

The present base is often used alone in connexion with the negative particle *mi*; thus, *mi thong*, I do not see.

The usual present tense is formed from the present base by adding one of the auxiliaries *duk*, *at* (Lower Ladakh *et*), and *ok*. *At* is mostly used in lively conversation; in Lower Ladakh *et* is most exclusively used. In Central Ladakh *ok* is only used with the verb *in*, to be, rarely except in the third person. Thus, *tang-duk*, gives; *yong-ngat*, comes; *in-nok* is. A final consonant is doubled before *at* and *ok*. *Duk* after vowels becomes *ruk*; thus, *chha-ruk*, goes.

A kind of compound present is formed from such verbs as denote a perception of the senses (with the exception of sight) or an action of the intellect, by adding *rak*, feels, to the infinitive ending in *a*; thus, *shes-sa rak*, I know.

A present definite is formed by adding *duk* to the participle ending in *in* or *in-shik*; thus, *las cho-in (-zhik) duk*, he is doing work.

Past time.—The past base is formed from the present base by adding *s*; thus, *tang-s*, gave. If the present base ends in *s*, *d*, *n*, and often also if it ends in *l* or *r*, the past base does not differ from the present one. This is, moreover, always the case in the Changthang dialect, and in some intransitive verbs such as *jung-ches*, to happen; *rak-ches*, to feel; *tshar-ches*, to finish, and so forth. The past base of *za-ches*, to eat, is *zo-s*.

The past base is commonly used alone as a past tense. Thus, *rak*, he felt; *thong-s*, he saw; *cho-s*, he made.

A compound past is formed by adding *in* to the participle in *pa*, *ba* or *spa*. The final *a* of the suffix *pa* coalesces with the following *in* to *in*, or, if the base contains an *i*, to *en*. Thus, *that-pin*, liked; *cho-s-pin*, did; *in-ben* and *yot-pin*, was. *Pin* is often also added to the present tense ending in *at*, and this compound form denotes the continued or repeated action in the past; thus, *thong-ngat-pin*, saw often.

The participle ending in *pa* is used alone as a past tense before a direct statement, and, vulgarly, also at the end of a sentence. Thus, *kho-s zer-pa*, he said.

A compound past is also formed by adding *yot-pin* or *ok* to the conjunctive participle ending in *te* or *ste*, or the participle ending in *pa*. Thus, *cho-s-te yot-pin*, having done I was, I had done; *zer-t-ok*, said; *tang-st-ok*, gave; *khyer-p-ok*, carried off.

Other auxiliaries used in order to form past tenses are *tshar*, finished, added to the present base; *song*, went, added to the past base; and *tshuk* (Lower Ladakh *tshogs*), like, similar (properly a dubitative addition), added to the present ending in *at*; thus, *shi-tshar*, died; *cho-s-song*, did; *yong-ngat-tshuk*, came. In the case of the verb *za-ches*, to eat, the past base is used before *tshar*; thus, *zo-tshar*, ate.

Future.—The future is formed by adding *in* to the present base. A preceding *a* is dropped; thus, *tang-in*, shall give; *chhen*, shall go. *Chhen*, shall go, is often added to the present base or to the infinitive ending in *a*; thus, *khyong-chhen*, shall bring; *chhug-ga chhen*, shall close.

Imperative.—The imperative base is formed by changing an *a* of the base to *o*, and by adding an *s* to verbs ending in a vowel. In verbs ending in a consonant and not containing an *a*, the present base is used in the imperative. Thus, *sgang-ches*, to fill; *sgong*, fill: *lta-ches*, to see; *lto-s*, look: *zer-ches*, to say; *zer*, say. *Za-ches*, to eat, has the imperative *zo*, eat.

The negative imperative is formed by prefixing *ma* to the present base; thus, *ma za*, do not eat.

The final *s* is used in all imperatives before the imperative particle *chik* (lit. once) which accordingly becomes *shik*; thus, *tong-shik*, give. Le.

The suffix *ang* is often added to the imperative; thus, *zer-ng*, say; *tong-ang*, give; *zos-ang*, eat. Note the *s* of the latter form.

Verbal Nouns.—Several tense bases are used as verbal nouns, and postpositions are added to them. Thus, *las cho-na*, work doing-in, if you do the work; *las gyoks-pa cho-s-pin-na*, if you had done the work quickly; *las de cko-in-zhik*, whilst doing that work.

The suffix *in* in *cho-in-zhik* is probably originally the suffix of a locative. It corresponds to *kyin*, *gyin*, *gin*, *yin*, in classical Tibetan. The classical suffix seems to be formed from the genitive. The Ladakhi *in* is added to the present base, and in this way an adverbial participle is formed; thus, *gucho tang-in tang-in duk-song*, noise making-in making-in remained.

The base with the suffix *a*, before which a final consonant is doubled, is used as an infinitive; thus, *drul-lam-i duk*, going-for not-is, he does not go; *lta-a song*, seeing-for went, he went to see. The suffix *a* is apparently the suffix *a* which forms datives and locatives of nouns, and corresponds to the classical *la*. Compare the locative meaning of *a* in sentences such as *shi-ches-la ma jiks-sa bar-khan-ni khang-pä nang-la song*, dying not fearing-in burning-of house-of interior-to went, not fearing death she entered the burning house.

The most common verbal noun is formed by adding the suffix *ches* or *che*. In Lower Ladakh the suffix has the form *chas*, in Rong and Upper Ladakh *che*. The verbal noun is inflected like an ordinary noun. The dative ending in *ches-la*, *chas-la*, *che-a*, etc., is used as an infinitive of purpose. Thus, *thong-ches*, to see; *ngalte yot-ches-si phi-la*, tired being-of sake-for, because he was tired; *yong-ches-la* or *yong-ches-si phi-la*, in order to come.

The classical suffix *pa*, *ba* is sometimes also used, especially with the postposition *phi-la*; thus, *in-bä phi-la*, being-of sake-for, in order to be; *mi mung-po dzoms-pa-sang*, men many gathering from, because many men had gathered.

Participles.—Some participles are simply various cases of the verbal noun. Such forms have already been mentioned above.

The common suffix of the present and past participle is *khan*, added to the present or past base; thus, *tang-khan*, giving; *tang-s-khan*, given. This participle is commonly used as a relative participle. Compare the remarks under the head of relative pronouns above.

The suffix *pa*, *ba* is used to form a participle which is freely employed in the formation of past tenses. Thus, *zer-pa*, or, commonly, *zer-pin*, said. Compare the remarks under the head of past time, above.

Conjunctive participles are formed by adding the suffix *te* to the present or past base; thus, *zer-te*, saying; *song-s-te*, having gone.

Passive Voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the suffix of the agent in the subject. Forms such as *khyong-s-te duk*, having-brought is, it is brought, have originally an active as well as a passive meaning.

Causal.—The causal was originally formed by means of a prefix *s*; thus, *gang-ches*, to be full; *sgang-ches*, to fill. The old initials have been modified in various ways;

thus, *drul-ches*, to go; *sul-ches*, to make go; *bud-ches*, to cease; *phud-ches*, to stop; *chhad-ches*, to be cut off; *chhad-ches*, to cut, and so forth.

A modern causative is formed by adding *chhuk-ches*, to put in, to the present base; thus, *chha-chhuk-duk*, he makes go, he sends off.

Negative voice.—The negative particle is a prefixed *mi* or *ma*. *Mi* is used in the present and future, and before the verbal noun. *Ma* is used in the past tense and in the imperative. It is further commonly used before the conjunctive participle, the dative, ablative, and locative cases of the verbal noun ending in *a*, *pasang*, and *na*, and so forth. Thus, *mi thong*, he does not see; *mi chha*, I shall not go; *mi tang-in*, not giving; *ma thong-s*, did not see; *ma yong-s-pin*, did not come; *ma chos-song*, did not do; *ma zer-tok*, did not say; *ma tang*, do not give; *las di ma tshar-na*, work this not finishing-in, if you do not finish this work.

Various compound negative bases are used; thus, *cho-in-zhik mi duk*, doing not is, he does not do; *tang-nga mi duk*, he does not give; *ngal-la mi rak*, does not feel tired; *cho-a met*, is not doing; *cho ma tshar*, to do not finished, did not do; *silla met-pin*, was not reading; *chos-te met-pin*, had not done; *yongnga met-tshuk*, came not, and so forth.

Interrogative particle.—An *a* is added to the verb in interrogative sentences if they do not contain an interrogative pronoun. A preceding consonant is doubled before *a*; thus, *khyo-rang yong-in-na*, will you come?

Order of words.—The usual order of words is subject, object, verb. The genitive precedes the qualified noun, adjectives and numerals usually follow it.

For further details the student is referred to Mr. Francke's grammar. The specimens which follow represent the spoken dialect of Ladakh, but the orthography of the literary language is used.

[No. 4.]

TIBETO-BURMAN FAMILY. TIBETO-^{we} HIMALAYAN GROUP.
^{Le}
^e

TIBETAN. 0

LADAKHĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Rev. S. Ribbach, 1899.)

(LEH, LADAKHĪ.)

Mi	zhig-la	bu-tsha	ghnyis	yod-pin.	De-nas	bu	chhung-po-s.
Man	one-to	sons	two	were.	Then	son	young-by

a-pha-la . zhus-pa, 'a-pha-le, nga-la thob-os-mkhan-ni nor-skal nga-la.
father-to requested, 'father-o, me-to to-be-got-fit-being property-share me-to
stsal,' zhus-pa-sang a-pha-s nor bgos. De-nas mang-mo ma
give,' said-having father-by property divided. Then much not
gor-te bu-tsha chhung-ngun-po nor khur-ste yul thag-ring
delaying son young property taking-with-him country far
zhig-ga langs-song. Nor tshang-ma phres-tor-behos. Nor sag-
one-to started. Property all spent-made. Property all
tshar-te de yul-la mu-ge drag-po zhid yong-s-te kho-la
finishing that country-in famine heavy one come-having him-to
dkags-po song. De-nas kho song-s-te yul-pa chig dang thug-s-te
difficulty went. Then he gone-having citizen one with met-having
de-s kho zhing-kha-la phag tsho-ba-la btang-s. De-ru phag-kun-nis
him-by him field-in-to swine feeding-for sent. There pigs-by
za-mkhan-ni gang-lo yang rang-ngi grod-pa grang-behug-ches-la thad-na-ang,
eating-of husks even own belly satisfied-making-for wishing-in-although,
ghatang-mkhan su-yang ma yong-s. De-nas kho-la bsam-blo yong-s-te
giving any-one not came. Then him-to consideration come-having
zer-pa, 'ngai a-pha-la gla-pa mang-po yod-de; kho-kun-la za-rgyu
said, 'my father-to servants many being; them-to food
mang-po yod. Nga-ni i-ru ltog-ri-la shi-ches-rag. Da nga
much is. I-on-the-other-hand here hunger-in die. Now I
lang-s-te a-phai rtsar song-s-le, "nam-mkha dang nyi-rang-ngi
arisen-having father-of to gone-having, "heaven and you-of

mdun-du nyes-pa bcho pa-sang nyi-rang-ngi bu-tsha zer-os-ghan ma
before sin done-h ring-from your son to-say-worthy not
 yin-te, nga nyi-rang-ngi gla-pa zhig dang dran-dra mdzad," de-zug
being, me your servant one with alike make," thus
 zhu-yin,' bsam-s-to lang-s-te apha drung-du song. A-pha-s
say-will, thought-having arisen-having father-of to went. Father-by
 thag-ring-nas yong-nga mthong-s-te snying-rjo tshor-te bu-tshai rtsa-r
far-from to-come seen-having compassion feeling son-of near
 rgyug-s-te [skyen-jus btang-s-te] kho-la am btang-s. De-nas
run-having [embracing given-having] him-to kiss gave. Then
 bu-tsha-s, 'a-pha-le, nga-s nam-mkha dang nyirang-ngi mdun-du nyes-pa
son-by, 'father-o, me-by heaven and your before sin
 bchos-pa-sang da-nas-phar-la nyi-rang-ngi bu-tsha zer-os-ghan man,
done-having-from now-from-since your son say-fit not-am,'
 zhu-s. A-pha-s ghyog-po-kun-la, 'da gon-chhes tshang-mai sang rgyal-la
said. Father-by servants-to, 'now cloth all from good
 zhig i-ru khyong-ste kho-la skon; lag-pa-la ghser-ghdub, rkang-pa-la
one here brought-having him-to put; hand-on gold-ring, foot-on
 kab-sha yang skon-chig. Chi-phi-la zer-na, ngai bu-tsha shi-ste
shoe also put. What-for said-if, my son died-having
 ghson-te song; stor-te log-s-te thob-pa-sang, nga-tang-ngi sems
alive went; lost-being again found-being-from, our soul
 dga-mo bcho dgos,' de-zug zer-te kho-kun skyid-po bcho-ba-la langs.
cheerful make must,' thus saying they merry make-to began.

De-za-na a-jo zhing-nas log-ste yong-s. Khang-pa dang
That-time-at elder-brother field-from back came. House with
 nye-mo sleb-kyi-ma rol-mo dang rtsem-'ajo tshor-pa-sang, ghyog-po zhig-la
near arriving music and dancing hearing-from, servant one-to
 bod-de, 'i-bo chi beho-ba-yin-nog?' zer-te dris-pa-sang, ghyog-po-s,
calling, 'this what doing-are?' saying asking-from, servant-by,
 'khyo-rang-ngi no bslebs. A-pha-s kho kham-bzang-po-la
'your younger-brother came. Father-by he health-good-in
 log-ste thob zer-te mgron beho-ba-yod,' tshor-pa-sang kho-la sro
back was-found saying feast making-is, hearing-from him-to anger
 yong-s-te nang-la ohha-ches ma thad. De-phi-la a-pha phi-log-la
come-having inside to-go not wished. Therefore father outside
 bing-s-te dpe-ra bde-mo-nas, 'nang-la yong,' zer-te slu-s. Kho-s
come-having way friendly-in, 'inside come,' saying entreated. Him-by
 a-pha-la, 'nga-s lo i-zam-zhig nyi-rang-ngi zhabs-tog bchos-te
father-to, 'me-by years so-many your service done-having

nyi-rang-ngi bka-nas nam-yang ma gal ang; nyi-rang-ngi-s ngai
your word-from ever not transgressed even; you-by my
 mdza-bo-kun dang sgol-sgol beho-ches-si phi-la nga-la ri-gu zhig yang
friends with feast making-of sake-for me-to kid one even
 ma stsal-song. Yin-na-yang nyi-rang-ngi bu-tshu chhung-ngun-po lo-li
not gavest. Being-in-even your son young harlots
 dang gran-te nor sag god-la btang-s-te sleb ma-thog-tse
with intercourse-having property all loss-in given-having arrived immediately
 khei phi-la mgron zhig mdzad-s.' De-nas a-pha-s mol-pa, 'khyod-rang
his sake-for feast one gavest.' Then father-by said, 'you
 nam-sang nga dang mnyam-po dug-ste nga-la yod-mkhan tshang-ma.
always me with together been-having me-to being all
 khyod-kyi yang yin. Da khyo-rang-ngi no shi-tshar-te
'yours also is. Now your younger-brother died-having
 ghsen; stor-te thob-pa-sang sems dga-mo beho dgos.'
lives; lost-having-been found-because mind merry make must.'

[No. 5.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

LADAKHĪ DIALECT.

SPECIMEN II.

A PIECE OF LADAKHĪ FOLK-LORE.

(Rev. S. Ribbach, 1899.)

(LEH, LADAKHĪ.)

Dus chig-la tshong-dpon chhen-mo zhig yod-pin. Kho shi-pa-sang a-ma
Time one-at merchant-master great one was. He dying-from mother
dang bu-tsha-la nor tshang-ma tshir-la tshar. Rting-la
and son-to property all succession-in was-finished. Afterwards
chang-med-mkhan song-pa-sang, sring-mo zhig-po ghizhan tshong-dpon zhig-la
anything-not-having went-because, sister only other merchant one-to
bag-ma khyer-ste yod-pin, a-ma-s, 'da khyod a-chhe rtsar song.
wife taken-having was, mother-by, 'now thou elder-sister near go.
Chi-tong-zhig ghtang-yin bsam-ma rag, zer-s. De-nas kho song.
Something give-will thinking perceive,' said. Then he went.
A-chhe-la, 'kho-kun-la nor zin-tog, tshor-te yod-tshug. Kho
Elder-sister-to, 'them-to property went,' heard-having was. He
a-chhei khang-pa-la sleb-za-na ghyog-po zhig dang, 'nga yong-s-tog, zer,
sister-of house-to arriving-in servant one with, 'I came, say,
lon btangs. Ghyog-po-s, 'phru-gu rgan-jar zhig yong-s-te, "ltos,"
message sent. Servant-by, 'boy ragged one come-having, "see,"
zer-dug, zhus-pa-sang a-chhe-la nor med-ches-si rgyus yod-pa-sang,
says,' saying-after elder-sister-to property not-being-of knowledge being-from,
'ming-po yin, bsams-te bra-zan bdun rus-te do bdun-khai
'brother is,' thinking buckwheat-dumplings seven kned-having those seven
nang-la chhangs-pa-gang re ghsar behug-ste, 'kho nang-la yong-behug-ste
into handful a gold put-having, 'him inside come-made-having
chi beho-yin? kha-kye rdzun-btang-ste ghyog-po dang bkal-song. Kho-s
what do-will?' scolding pretence-given-having servant with sent. Him-by
thu-bai nang-la khur-ste sro yong-s-te khang-pa-la log-sto song. Lam
coat-flap into carrying anger come-having house-to back went. Road

plfed-la, 'i-sang da nga-la re-sto yang rgyal-la thob-yin,'
half-in, 'this-from now me-to begged-having even good be-got-should,'
 bsam-s-te zam-pa zbig-gi yog-la bra-zan tshang-ma bor-te song. Kho
thought-having bridge one-of under dumplings all putting went. He
 khang-pa-la sleb-s-te a-ma-s, 'a-chhe-s chi btang-s?' dris.
house-to arrived-having mother-by, 'elder-sister-by what gave?' asked.
 Kho-s, 'nga nang-la ma bsnyen-te ghyog-po zbig dang bra-zan
Him-by, 'me inside not admitted-having servant one with dumplings
 bdun bkal-ste khyong-s.' Khoi, 'de su-s za-yin, bsams-te zam
seven sent-having brought.' Him-by, 'that whom-by eat-will, thinking bridge
 yog-la bor-te yong-s-pin,' zer-s. Yang a-ma-s, 'da a-zhang-ngi rtsar
under putting came,' said. And mother-by, 'now uncle-of near
 song,' zer-te btang-s. Kho a-zhang-ngi khang-pa-la sleb-za-na a-zhang-ngi-s
go,' saying sent. He uncle-of house-to arriving-on uncle-by
 nan-gla khrid-de khyer-s. Kho-la ya-sha behos-te za-ches zhim-po btang-s.
inside leading took. Him-to love done-having food nice gave.
 De-nas kho-s a-zhang dang a-ne-la skyid-sdug bshad-song. Rting-la,
Then him-by uncle with aunt-to joy-woe told. Afterwards,
 kho-s, 'da nga khang-pa-la chha-yin ju,' zer-pa-sang a-zhang dang a-ne
him-by, 'now I house-to go-will pray,' saying-from uncle with aunt
 ghyis-ka mdzod-la, 'khong a-ma bu-tsha ghyis-kai phi-la chi
both store-room-to, 'them mother son two-of sake-for what
 ghtang-yin,' grabs beho-ba-la song. Kai-kha rin-po-chhei ske-chha
give-shall,' consideration do-to went. Pillar-on precious necklace
 yod-tshug. Kho-kun mdzod-la song-sto kho-s ka-la bltas-pa-sang
was. They store-room-to gone-having him-by pillar-on looking-after
 ka rang-bzhin-la bzhag-te ske-chha nub-to yang sgrig-song. De-nas
pillar itself-of split-having necklace sunk-having again closed. Then
 kho, 'ske-chha nub-pa-sang rkus-te khyer-pog, bsam-yin,' bsam-s-te
he, 'necklace sinking-from stolen-having look-off, think-will,' thought-having
 khrel-te shor-te khang-pa-la song. A-zhang a-ne ghyis khoi
'ashamed-being fled-having house-to went. Uncle aunt two his
 phi-la nor khur-te yong-za-na, kho song-ste med. Da,
sake-for goods carrying coming-on, he gone-having was-not-there. Then,
 'kho-s chi khur-ste song?' blta-za-na kai-kha yod-pai ske-chha
'him-by what carried-having went?' seeing-on pillar-on being necklace
 med mthong-s. 'Phru-gu rtsog-po ske-chha-po khyer-tog, da mi stog,'
not-was saw. 'Boy bad necklace carried-off, now not matters,'
 zer-s. De-nas kho khang-pa-la sleb-s-te chi byung-mkhan bshad-s.
said. Then he house-to arrived-having what happening told.

A-ma-s, 'nga-tang-la bsod-de med-pa-sang chang 'ma nyan,'
Mother-by, 'us-to good-fortune not-being-from anything not is-possible,'
 zer-s.
said.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a rich merchant. After his death the property of his widow and son gradually dwindled away. The boy had a sister who was married to another merchant. When nothing was left of the property the mother said, 'go now to your elder sister. I think she will give you something.' Then he went there. The elder sister had heard that their property had been lost.

When he had reached his sister's house, he asked some servant to go and say, 'I have come.' The servant went and said, 'a ragged boy has come and asks you to receive him.' The elder sister, who knew that they had no property left, thought that it must be her brother. She made seven dumplings of buckwheat, put a handful of gold into them, and sent them through the servant, under the pretence of scolding, saying, 'what is the use of making him enter?' The boy took the dumplings off in his coat and returned home in an angry mood. Midway he threw the dumplings under a bridge, because he thought that he ought to have got something better.

When he came home, his mother asked, 'what did your sister give you?' He answered, 'she did not receive me into the house, but sent a servant with seven dumplings.' He said, 'I left them under a bridge for whomsoever to eat.' Said the mother, 'now you must go to your uncle,' and sent him off.

When he came to his uncle's house, the uncle took him into the house, treated him well, and gave him nice food. He told his uncle and aunt all his joy and woe. Afterwards, when he said that he must return home, the uncle and aunt went to the store-room in order to consider what they should give mother and son. Now a precious necklace was placed on a pillar, and after they had gone to the store-room he was looking at the pillar, when it burst open of itself. The necklace disappeared, and then the pillar closed again. The boy ran home full of shame thinking, 'since the necklace has disappeared, they will think that I have stolen it.'

When the uncle and aunt returned with some presents for him, then he was gone. They looked around to see whether he had carried off anything and saw that the necklace had disappeared. 'Never mind,' they said, 'the wicked boy has stolen it.'

When he came home he told what had happened, and the mother said, 'we have ill-luck, and therefore nothing goes well.'